THE PRINCIPLES OF THE *MUGGLETONIANS* ASSERTED,

Under the following HEADS.

I. On the Eternity of Matter.
II. On the Exiſtence of two eternal Beings, on the Angel's Fall, and the Fall of Man.
III. On God's eternal Exiſtence in the Form of a Man.
IV. That God became a Son, and manifeſted himſelf in the Fleſh: and the Scripture-Doctrine of the Trinity conſidered.
V. That *Jeſus Chriſt* was God the Creator of the World.
VI. When *Chriſt* dyed *God* dyed: *Enoch*, *Moſes*, and *Elias*, were taken up into Heaven, and left with deputed Power there, while God was performing the Work of Redemption here on Earth.
VII. Concerning *John Reeve*'s and *Lodowick Muggleton*'s Commiſſion, with ſome Obſervations thereon.

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ADVERTISEMENT

To the Author of a Pamphlet, entitled,
" Obſervations on ſome Articles of
" the Muggletonian's Creed.

SIR,

AS you have directed to me your Thoughts on ſome of the Principles of the *Muggletonians*, under the Title of *Obſervations*, in which you have been free in your Cenſures, I take the firſt Opportunity to convince you that your Objections are founded neither on Reaſon nor the Scriptures. I have throughout aſſerted thoſe Tenets which you condemn, and endeavoured to reconcile them by Reaſon and the Scriptures. If I prove an Inſtrument of bringing one Perſon to the Truth, I ſhall think my Trouble well rewarded, and my Labour well beſtowed: and whatever is the Succeſs of this ſmall Treatiſe, which I write in an Epiſtle to yourſelf, it will afford me ſome Pleaſure in the Reflection, that my only Motive to publiſh it was a Love of Truth. It was not merely for the Sake of anſwering you that I took my Pen in Hand; but I was glad of an Occaſion to remove thoſe diſadvantageous Impreſſions which ſome Minds may have received of our Princi-

ples,

ples, from the Miſrepreſentations of others: and if what I here ſend you has any good Effect on yourſelf, it will add to the Satisfaction of

Your Friend

and Servant

April, 1735.

A. B.

ARTICLE I.

ON THE

ETERNITY of *MATTER.*

YOUR firſt objection to the Eternity of Matter is *that we can form no Idea of Matter excluſive of Magnitude, Impenetrability, and Diviſibility*, which you ſuppoſe *eſſential Properties of Matter*, therefore you ſay, *Matter, as a Thing or Being merely paſſive, could not unbeginningly exiſt, becauſe it muſt have then exiſted with ſuch Properties as do invariably imply Deſign*, and you add, becauſe they *conſtantly render their Subject capable of being altered and changed in its very Mode and Form.* I will firſt obſerve that your Diſtinction of the Properties of Matter is very unphiloſophical and confuſed: what is *impenetrable* cannot be *divided*, and what is *diviſible* in Subſtance is *penetrable*, therefore to ſay Matter is *impenetrable* and *diviſible*, as you do, is talking

abſurdly. Now to your argument. Firſt, it does not appear to me that granting *Magnitude* and *Diviſibility* to be eſſential Properties of Matter, they are the neceſſary Effects of Deſign, no more than, if we grant Matter to be eternal, Motion muſt be allowed to be eſſential to it: the Supposition of the Non-exiſtence of Matter is abſurd; becauſe when we conſider what univerſal Space is, we cannot frame an Idea of any Thing, that now is, ever not being in ſome Part of infinite Space, tho Matter has often changed its Forms and Modes of Exiſtence. Now conſidering Matter as an inert unactive Being from Eternity, Motion could be no Property of it, but muſt be the Effect of an active Power. As Motion, and Thinking, which is an Action of the Mind, were no Properties of Matter, they muſt be the Effect of a Being poſſeſſed of both; and Matter being void of both originally, and ſubject to Modification, its being eternal does not detract from the Power of an omnipotent Being.

Your next objection is, *that as no Account can be given, or Reaſon aſſigned, why any one Particle of Matter ſhould have exiſted unbeginningly in one Form more than in another, and as its poſſeſſing any one Form muſt certainly be the Effect of Deſign, therefore you conclude that Matter could not exiſt eternally.* If the Non-exiſtence of Matter is reduced to a Contradiction, what you ſay about its Form, or Mode of Exiſtence, is to no Purpoſe; here your Ideas ſeem confuſed; for does it follow, becauſe Matter had a Form, but that a rude and indigeſted one, and without any active Power,

that

that ſuch an Exiſtence muſt be the Effect of Deſign? No; for bare Exiſtence is no Proof of Deſign: it is not derogatory from the Honour of God to ſay he cannot annihilate Space; and Space exiſted from all Eternity, but its eternal Exiſtence is no Proof of Deſign.

You afterwards object, *that Matter could have exiſted unbeginningly, as an inert unactive Principle, and afterwards, or in ſome ſubſequent Part of Duration, could begin to be paſſive*, i. e. *begin to be wrought upon, will appear abſurd, if we conſider that Duration applied to an eternal unbeginning Being abſtractedly conſidered, is Nonſenſe, and abſolutely impertinent.* As you have uſed the Expreſſions, excuſe me, if I ſay this is Nonſenſe, and abſolutely impertinent: who ever talked of Matter as an unactive Principle beginning to be paſſive, or beginning to be wrought upon? Thoſe are Terms applicable only to the active Being: Matter did not begin to be paſſive, or to be wrought upon, (No-body talks ſuch Nonſenſe,) but God begun to work upon that which in its Nature was paſſive. I can juſtly conceive of God to have been an active Being before Creation; but I can form no Idea of his manifeſting himſelf by Virtue of Creation, without ſome Subject to work upon: and tho Matter was always independent as to its bare Exiſtence, and at the ſame Time paſſive, and in a Condition to be wrought upon as Clay in the Hands of the Potter, and tho God wrought upon it no ſooner than he did, it does not follow from thence that he could not have done it before. Matter, as an inert unac-

active Being, independent in Reſpect to its Exiſtence, void of all Signatures of Deſign or Contrivance, cannot appear a uſeleſs Being, becauſe without a Subject to be wrought upon, incapable of Oppoſition to the ſelf-exiſtent thinking Being, there could have been no Manifeſtation of God to us: for how can the Attribute of the infinite Power be exerted, if Nothing exiſted from Eternity beſides himſelf? If there was Nothing but his own Eſſence from Eternity, then there was Nothing for him to have Power over, or to act upon, and then he muſt have continued alone to all Eternity, as he had been from all Eternity. You ſay *there is leſs Abſurdity to* you *in imagining that the Power of God could give Exiſtence, or, in other Words, produce a Being; and if,* you *ſay, from Nothing, though* you *can form no Idea of Non-entity, yet in the Notion,* you ſay, *there is no Oppoſition, inaſmuch as Nothing can oppoſe:* can not you ſee that if there is Nothing to oppoſe, there is likewiſe Nothing to be wrought upon? For Nothing is Nothing, in either Caſe: your not being *capable of reducing ſuch an Effect to an Abſurdity* is *your* Misfortune and not *mine.*

Your laſt Objection to the Eternity of Matter is, *that the Production of what we call Life and Motion ſeems to be an Effect as ſtupendous as the Creation of inert unactive Matter, or the giving it Exiſtence; and therefore* you *ſee no Reaſon,* you ſay, *why we ſhould boggle at the Notion of infinite Power effecting the latter any more than the former.* That Life and Motion are the Effect of the Power of God we grant; but that his Power

was

was manifeſted without a Subject to operate upon, I deny. No Effect can be more ſtupendous than that of Life and Motion being produced by an active Being acting upon an unactive one; to go farther for the Manifeſtation of infinite Power would be to confound the Cauſe with the Effect, and a Diſhonour to God, by making him and the World eſſentially the ſame; for if you ſay there was a Time when all Things which have Life had a Beginning, then God muſt have been alone before any Thing was created to live in his Preſence; or if it was not ſo, what you call Matter muſt have reſided in the very Eſſence of God; either of which Notions is fruitful of Abſurdities. This leads me to another Conſideration: ſuppoſing Matter not to be eternal, it can never be conceived, much leſs demonſtrated, that God could ever create a Nature different from himſelf, that is, a Nature poſſeſſed of Properties different from himſelf; and give me Leave to ſay, that I think I have made it appear that God could no more create Matter than Matter him. Hitherto I have builded my Demonſtrations on Principles of Reaſon; agreeable to which is the *Moſaic* Doctrine; in which we find it ſaid that "in the Beginning God created the Heavens and "the Earth; and the Earth was without Form "and void, and Darkneſs was upon the Face of "the Deep; and the Spirit of God moved upon "the Face of the Waters": which Account ſuppoſes Something, tho without Form, and all in Darkneſs and Confuſion, that there was a Deep, and that there were Waters, even before Creation;

Creation ; and any other Notion of Creation is unſcriptural, chimerical, and unintelligible. Thus have I eſtabliſhed the Eternity of Matter, which is one of the main Foundations of the *Reevonian* Syſtem, and which is demonſtrable both by the Scriptures and by Reaſon.

ARTICLE II.

On the Exiſtence of two eternal Beings, on the Angel's Fall, and the Fall of Man.

YOUR next Attempt to overthrow the Exiſtence of two eternal Beings, is to put Things in a falſe Light, by calling them *Principles* without any Diſtinction in Point of Exiſtence as Principles, and by ſaying that we aſſert them to have exiſted eternally as ſuch ; and from ſuch an Exiſtence you draw this Abſurdity as a Conſequence, that if *Evil* exiſted as a *Principle in Matter, as its Subject* from all Eternity, then, ſay you, *it would deſtroy the Notion of its being inert and unactive.* This Manner of ſtating the Argument is either thro Ignorance, or an ill Deſign ariſing from a Pleaſure you take in finding a Contradiction in us: but you ſhall ſee how all your Endeavours are defeated, when the Subject appears in its true Light. That two active Principles, a good and evil one, eternally exiſted as ſuch is no-where aſſerted by us : but, on the contrary, we ſay that one was an unactive Principle

ciple from Eternity; and as it was not poſſible to be hid from the active omnipotent Being, he by making it active rendered it capable of producing Evil: therefore your Endeavours to deſtroy our two eternal Principles, by ſaying *two Oppoſites could not always have exiſted becauſe they muſt then mutually deſtroy each other*; your Endeavours, I ſay, are to no Purpoſe, becauſe you ſtart a Doctrine full of Incongruities, and impoſe it on us, tho we aſſert directly the contrary. The Doctrine of two eternal Beings, one active and thinking, the other unactive and unthinking, does not deſtroy Priority, in Relation to Action, in the active one, and, if prior in Act, he muſt conſequently be ſo in all thoſe infinite Perfections which belong to God.

I hope I have made it appear, even to mean Capacities, that the Doctrine of an eternal unactive Principle with that of an eternal active one is not inconſiſtent, ſince there can be no Oppoſition from an unactive Being, no Act without Life as the Spring of Action, and no Life but what proceeds from the Power of God. Matter being void of all the Properties of an active Being, is a Proof that God was the only omniſcient and omnipotent Being from Eternity: ſo the Exiſtence of two eternal Principles, Matter paſſive and inactive as Clay in the Hands of the Potter, and God intelligent and active, ſtands unſhaken notwithſtanding all your falſe Reaſoning againſt it.

Again you ſay *moral Evil could not exiſt but in a Subject capable of moral Good or moral Evil; which Subject muſt have been no other than a Creature, conſequently Evil was originated.* This is another

another unjuſt Attempt to gain the Reader over to you, or it is down-right Ignorance: for where do you find the Doctrine of moral Evil being unoriginated, or that it was not in a Creature, capable of both? I am ſure you find Nothing like it in our Syſtem; ſo that what you ſay has Nothing to do with us, but with your own Imagination.

You farther ſay, *upon* our *Hypotheſis, all moral Agency is deſtroyed; becauſe all Mankind are hereby put into a Neceſſity of belonging to, and being governed by, the one Principle, or the other.* This is ſo far from containing the Truth, that the Reverſe of it can be only true; for all Men act from a good or bad Principle; and moral Agency conſiſts in Nothing more than in a Power or Liberty of chuſing or refuſing to do an Action ſuppoſing no external Force to hinder, or no inward Impediment by a ſudden Diſeaſe: Nothing is more evident than that all Mankind are placed in ſuch a State: that a Man's having ſuch and ſuch Propenſities, to ſuch or ſuch an Action, ſhould hinder his Choice is far from being the Truth, for ſuch Propenſities are the Cauſe of his Choice, tho his good or bad Principle muſt determine him; to ſuppoſe otherwiſe, would be to ſuppoſe a Man to do an Action without a Motive, which would introduce the utmoſt Confuſion: if we conſider the Definition of moral Evil, we ſhall find that it amounts to no more than the Diſagreeableneſs of one Man's Actions with Reſpect to another, occaſioned by the Paſſions of the human Creature; and that infinite

infinite Wiſdom which contrived Things with ſuch and ſuch Natures, Properties, and Relations, muſt conſequently foreknow that Creatures ſo endued would act according to ſuch Natures, Properties, and Relations: and this Foreknowledge in the Deity cannot be ſuppoſed to influence my Actions, or deſtroy my Liberty, it being no more than knowing that the Man who is amorous, revengeful, or ambitious, in his Temper, will liſten more to thoſe Paſſions than any other Man who is not poſſeſſed of them or rather by them.

The following Obſervation which you make is more expreſſive of your Wonder than of Argument: you ask *how* we *can imagine that the Serpent, or the Devil in the Serpent, could lye with Mother* Eve, *ſo as to cauſe her to conceive, and bring forth the proper Offſpring of ſuch Conception, without ſome diſtinct Characteriſtics, or Marks, by which it's Sire might be diſtinguiſhed to be the Serpent or Devil, and not* Adam? You alſo ask in the next Page, *if* Eve's *Tranſgreſſion, in eating the forbidden Fruit, was her Coition with the Devil, how could* Adam *be guilty of violating the ſame Prohibition?* You likewiſe ſay *there is a manifeſt Difference between the Power of God being ſuppoſed to form a Man in the Womb of the Virgin, and the Suppoſition of an evil Spirit or Angel impregnating a Woman.* You ask too, *how it can be prov'd that the Devil, ſuppoſed to be an immortal Spirit, ſhould communicate a Property he had not, viz. Death, or Mortality? It is,* you ſay, *much more rational to ſuppoſe, with ſome, that*

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the forbidden Tree was the Serpent's Food, or at leaſt was in its own Nature noxious and poyſonous to an human Body. Hence, ſay you afterwards, *we may be able to find a very rational Senſe of that Text*, " *as in* Adam *all died* ", *or became ſubject to Mortality by an hereditary Conveyance of a diſtemper'd Conſtitution*, " *ſo in Chriſt ſhall all be made alive*", i. e. *be raiſed from the dead*. Tho the Queſtions which you ask, and your Obſervations, have more the Appearance of Wonder in them than of Reaſon, yet I ſhall anſwer you. I ſhall ſhew you how the Devil was capable of cauſing *Eve* to conceive, and to bring forth the proper Offſpring of ſuch a Conception: in Order to effect my Deſign, I muſt beg Leave to produce all thoſe Teſtimonies, which ſhall occur to my Memory, out of the Writings of *John Reeve*, for the Truth of what he has advanced: and this is no more unreaſonable than if, in diſputing about the Validity of *Moſes*'s Miſſion with an Unbeliever, I ſhould require the Liberty of quoting from the Writings of *Moſes* thoſe Paſſages which I ſhould conceive to be ſufficient Evidences for the Truth of his Miſſion. To proceed, what I ſhall firſt obſerve is, that, ſince almighty God hath thought fit his firſt and ſecond Record on Earth ſhould be ſhewed forth by Men, ſo alſo did he declare, by *John* the Divine, (*Revelations*, chap. 11.) that his third Record on Earth ſhould be ſhewed forth by Men likewiſe, called by the Names of his two laſt Witneſſes: and, by this third and laſt Teſtament of our Lord and Saviour *Jeſus Chriſt*, it is declared, that, after the eternal

God

God had created out of that Subſtance of Earth and Water, which was eternally in his Sight, the World and all Things therein, the Hoſt of Angels were by an allpowerful Word called out of that dead Subſtance with Bodies ſpiritual, and Souls rational, and that one of them only, on whom he deſigned to manifeſt his infinite Wiſdom, was called forth with a greater Portion of the angelick Nature than the Reſt, which was all Obedience to their Creator, whilſt upheld in their created Purity: it is likewiſe declared, that, after he had created this World alſo, and had placed Man upon it, whom he created with a Body natural, and a Soul ſpiritual, he called forth the Woman alſo, exiſting, as her Husband *Adam* did, with a Body natural and Soul ſpiritual: all Things thus created appearing good in his Sight, the Creator gives a Charge or Caution to the Man, and the Woman, that of all the Trees in the Garden, (that is, of any Thing in this World,) they might freely eat, but of the Tree of Knowledge of Good and Evil, which was ſoon to appear, it being not of this Creation, they are commanded not to eat, with this Interdiction, that in the Day they ſhould eat thereof they ſhould ſurely dy: Things thus prepared for that great End of manifeſting himſelf by Virtue of Creation, (and by different Natures mixing themſelves thro his Permiſſion, that Contrarieties might appear in this World as evident Characteriſtics or Marks of the Seed of God, and and of the Seed of the Devil,) the allwiſe Being thought fit to leave that Angel, which he had created for his Glory, to himſelf, that he might

act according to his Nature when not upheld in his created Purity; and when his aſpiring Thoughts of dethroning his Creator were roſe to the Heighth, the allwiſe Being thought fit to reveal it to the Reſt of the Angels, telling them that he would caſt him from his Preſence, and at the ſame Time he gave them to underſtand their eternal Election, which occaſioned them to give all Honour, Praiſe, and Glory, to the great God of Heaven, who had preſerved them to continue in his Preſence, and had kept them from the outcaſt Condition of the other. Now the Scene of this World begins to open: the Creator, not thinking fit to puniſh the outcaſt Angel or Devil in the ſpiritual Condition he was in, prepares a Reception for him on this Earth, and for his lineal Deſcent: now *Adam* and *Eve*, tho not capable of ſinning from their own Nature, yet, being left to the Temptation of another, were overcome. The Woman, being the Vehicle that was to bring forth that Serpent Devil in the Fleſh, was tempted by the Appearance of ſo glorious a Perſon as the angelic Devil, who was the Tree of Knowledge of Good and Evil; and, he being in the Form of *Adam*, and a ſpiritual Body, ſhe miſtook him for her God, the Glory of his Perſon ſo far exceeding that of the Man; and being overcome by his ſubtle Language, thro the Permiſſion of God, he conveyed himſelf into her pure undefiled Nature, and defiled her throughout by tranſmuting himſelf in her Womb into Fleſh, Blood, and Bone, that he might in due Time be brought forth a Man-child, and be called by a Name ſuitable to his Nature, *Cain*, which

which ſignifies *curſed.* Thus had the Virgin Wife *Eve* conceived before ſhe had Deſire towards her Husband; and after ſhe had tempted her innocent Husband to cover her Folly, ſhe conceived with *Abel*; but her firſt Conception being hid from her Knowledge, (I mean what was the Fruit of that Conception,) ſhe thought her firſt born was from the Lord, and of *Adam*'s begetting; ſo ſhe ſaid, when *Abel* was born, he alſo was of the Lord; and ſo ſhe believed of them both till their Actions manifeſted their Natures; then ſhe knew that *Abel* only was of *Adam*'s begetting; and it was by Revelation, after ſhe had conceived again, that ſhe ſaid, *now hath God given me another Seed*, (that is different from the Seed of *Cain*,) *in the Room of* ABEL *whom* CAIN *ſlew*: and it is ſaid of this Seed, that *then they begun to call upon the Name of the Lord*: now *Adam* being brought into a State of Mortality by conſenting to his Wife, thro her Poſſeſſion of the Devil, no Being, but the eternal God, was capable to raiſe him again from the Power of that Death: and thus ſaith the Promiſe, the Seed of the Woman ſhall break the Serpent's Head, and the Serpent ſhall bruiſe his Heel, and there ſhall be Enmity betwixt the Seed of the Woman and the Seed of the Serpent; and this Enmity in the Serpent is expreſſed by ſaying, he ſhall bruiſe his Heel, becauſe it extends to the firſt Death only; and it is called the breaking the Head of the Seed of the Serpent, becauſe the eternal God, who pronounced that Curſe upon the Serpent Angel, or Devil, never made

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any after Promiſe to them for their Redemption; for the Promiſe that God made that he would become the Seed of the Woman, or manifeſt himſelf in Fleſh, was never revealed to any but the Sons of God, or *Sethites*, who were the Children of *Adam*, being of his Seed; and where it is ſaid that the Sons of God ſaw the Daughters of Men that they were fair, and took of them to be their Wives of all that they choſe, the Expreſſion means no more than that the Sons of *Adam*, who were called the Sons of *God*, intermixed in Marriage with the Daughters of *Cain*, who are called the Daughters of Men; but the God who made them knows how to ſeparate them, notwithſtanding their cloſe Union, and to call them by Names ſuitable to their Natures. I ſhall here give you an Inſtance of the Scripture diſtinguiſhing betwixt the Seed of the Woman, and the Seed of the Serpent, the latter of which proceeded from *Cain* the firſt Devil in Fleſh by Generation.

St. *Jude*, whom I ſhall quote as a proper Introduction to thoſe Parts of Scripture which follow, ſays, *there are certain Men crept in unawares, who were before of old ordained to this Condemnation: Ver.* 4. theſe *were the Angels*, which he mentions in the 6th Verſe, *which kept not their firſt Eſtate*, and which *he hath reſerved in everlaſting Chains, under Darkneſs, unto the Judgment of the great Day:* and St. *John*, ſpeaking of *Cain*, ſays, *he was of the wicked one*; but no one can juſtly ſay *Adam* was that wicked one: and *Chriſt* tells the wicked *Jews* that they were of *their Father*

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the Devil; *who was a Liar and a Murderer from the Beginning*; which is plainly alluding to *Cain*, who was the firſt Devil, and cloathed with Fleſh, as all his Off-ſprings have ſince been, tho called in Scripture the fallen Angels, as having fallen in him; ſuch were they who perſecuted the People of God in the Time of *Moſes* and the Prophets, and in the Time of *Chriſt* and the Apoſtles; and ſuch are they who have gone under the Names of Chriſtians perſecuting one another in ſeveral Ages, tho called *Men*: *Pharoah* was a *Man*, *Senacherib a Man*, *Herod a Man*, tho *John* calls him a *red Dragon*: and were not the *Scribes* and *Phariſees Men*, tho *Chriſt* calls them *Serpents*? And was not *Judas a Man* tho called a *Devil*? And was not *Nero* a *Man* tho *Paul* calls him a *Lion*? And, as it is ſaid, there was War in Heaven between *Michael* and his Angels, fighting againſt the Dragon and his Angels, that *Michael* was the Spirit of our Lord *Jeſus Chriſt* in all true Believers; and the *Dragon* was the Spirit of curſed *Cain* in all his Off-ſprings: and the Scene of this War is this Earth, tho ſaid to have been in Heaven becauſe the Original of both Seeds came from thence: but there was never any *actual* Rebellion there, the Date of *actual* Rebellion not beginning till the fallen Angel, called the Tree of Knowledge of Good and Evil, deceived our firſt Parents, and embody'd himſelf in the Womb of *Eve*; therefore ſaid *John* the Divine, *Woe be to the Inhabitants of the Earth, for the Devil* (not Devils) *is come down amongſt them*! So there was but one Angel that was ſent down from Heaven, as appears likewiſe by the fol-

following Saying, *he fell down from Heaven like Lightning* : the Fulneſs of this fallen Angel's Spirit being in *Cain*, ſuch of his Seed as have a great Share of his ſerpentine Nature predominating in them at their natural Conception become greater Devils than ordinary. *Ezekiel* juſtly compares *Pharaoh* to a *great Dragon.* Chap. 29. ver. 3. Hear what *Iſaiah* ſays of the King of BABYLON, *how art thou fallen from Heaven, O!* LUCIFER, *Son of the Morning?* Chap. 14. ver. 12. He is here called by the Name of him from whom he came, as he had a large Portion of his Nature in him : but the King of *Tyrus* ſeems to excel them in his paternal Likeneſs; of whom ſays the Prophet EZEKIEL, *thou haſt been in* EDEN *the Garden of God, every precious Stone was thy covering, the Sardius, the Topaz, the Diamond, the Beryl, the Onyx, and the Jaſper, the Saphire, the Emerald, and the Carbuncle,* &c. chap. 28. ver. 13 : and in the next Verſe he continues, *thou art the anointed Cherub,* &c. *thou waſt upon the holy Mountain of God, thou haſt walked up and down in the Midſt of the Stones of Fire* : and in the following Verſe ſays the Prophet, *thou was perfect in thy Ways from the Day that thou was created, till Iniquity was found in thee.* It is plain that theſe Paſſages muſt relate to the fallen Angel in whom thoſe who deſcended from him virtually exiſted.

Now I hope I have performed what I propoſed : I have ſhewed the diſtinguiſhing Characteriſtics which point out the *Serpent* or *Devil*, and which do not belong to *Adam* : I have likewiſe

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ſhewen that the Woman was tempted by the Serpent, and that *Eve* afterwards deceived *Adam*. I have alſo ſhewed that the wonderful Event of the Devil's becoming Fleſh was by the ſame Power by which God's Incarnation was; the firſt was by God's Permiſſion, that the Devil ſhould be brought forth; and the Godhead became Fleſh to fulfil the Curſe pronounced againſt the Serpent; which was to *break his Head*. *Gen.* chap. iii. ver. 15: and the Completion of this Curſe is eternal Puniſhment. From this we ſee that Mortality was ſo far from being a Property in him as you injudiciouſly term it, that it was only the Conſequence of Sin, and it proceeded from him as the Effect of Sin, without which there had been no Mortality.

Before I conclude this Head, I muſt obſerve to you, that if you look into the Account of the Creation and the Fall, with an impartial Eye, you cannot avoid ſeeing a more conſiſtent Syſtem, and greater Harmony, in this Interpretation of it, of God's manifeſting himſelf by Contrarieties in Creation, than can ariſe from a literal Explanation of the Text, which has puzzled many learned Heads; for they have always found it difficult to account for an Apple producing an evil Seed, or how any Curſe ſhould have an Effect on a natural Serpent, who goes by Nature on its Belly; nor have they ever advanced a ſtrenuous Reaſon why the Devil, then a ſpiritual Being, ſhould chuſe ſuch an ugly Shape as a Serpent to tempt a Woman in; nor can they eaſily tell how Sin or Evil could poſſibly ariſe out of any Part of

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this Creation, which God pronounced good in his Sight: therefore we muſt carry our Thoughts beyond this Creation for the Origin of Evil. The Text which ſays, *as in* ADAM *all dyed, ſo in* CHRIST *ſhall all be made alive*, can have Relation only to *Adam*'s Seed; for as they only dyed in him, becauſe of his firſt Tranſgreſſion, they only can be made alive in *Chriſt*: but the Seed of the Serpent, having fallen in the Serpent, and not in *Adam*, will be made alive in the Serpent; which Life will be attended with that Worm of Conſcience that never dies, and the Fire of God's Wrath that never goes out: all the great Promiſes therefore which God has ever made to his Church, to his People, to the Families or Nations of his true Worſhipers, are evidently all along to be underſtood not to extend to wicked and unworthy Perſons of whatever Family or Nation, or Profeſſion of Religion, they are; for ſuch are excluded from the Benefit of thoſe Promiſes, and cut off from God's People; and worthy Perſons of all Nations, from the Eaſt and from the Weſt, from the North and from the South, ſhall be accepted. We are to obſerve that Promiſe was made originally not to all the Children of *Abraham*, but to *Iſaac* only, and not to both the Sons of *Iſaac* but to *Jacob* only; and among the Poſterity of *Jacob* all were not *Iſrael* which were of ISRAEL: in *Elijah*'s Days ſeven thouſand only were the true *Iſrael*; and in the Time of *Iſaiah*, tho the Number of the Children of *Iſrael* was as the Sand of the Sea, yet a Remnant only was to be ſaved: ſo it is all along evidently to

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be underſtood that the Children of the Promiſe are accounted for the Seed, and as ſuch are true Children of *Abraham* in the ſpiritual and religious Senſe, Saints of the moſt High, who ſhall poſſeſs the Kingdom for ever, even for ever.

ARTICLE III.

On God's eternal Exiſtence in the Form of a Man.

YOUR principal Objections to God's exiſting in the Form of a Man are as follow: you ſay, *God cannot be ſubject to any Form or Figure, becauſe Form and Figure are only Accidents of Beings.* —— *Form and Figure can belong only to Beings that are mutable and limited, they themſelves, being ſo, conſequently cannot belong to God.* —— *It ſeems very prepoſterous, that Man ſhould be repreſented as made in the Likeneſs of God, becauſe of the Reſemblance of his bodily Form or Structure, inaſmuch as this is allowed by all wiſe Men to be the more vile and inferior Part of Man; and not only ſo, but that very Part of him which was ſubjected by the Curſe to Mortality and Corruption. Beſides, ſuch an Idea of God, as exiſting in the Form of a Man, is by the Apoſtle condemned as the moſt groſs, ignorant, and impious,* ROM. i. 22, 23, *profeſſing themſelves to be wiſe, they became Fools, and changed the Glory of the incorruptible God into an Image made like to corruptible Man,* &c. *ſo that this appears to be the very Foundation of all*

that Idolatry and Wickedneſs which follows. —— *Should we form ſuch Ideas of* God, continue you, *we ſhould darken thoſe nobler and more rational ones, entertained by a* SOCRATES, *a* PLATO, *an* ANTONINUS, *and many other Heathens, who ſpake and wrote of the ſupreme Being, as the Soul of the univerſe.*

Theſe are your chief Arguments againſt God's Exiſtence in the Form of a Man: which I ſhall endeavour to overthrow by Scripture and Reaſon. *Moſes* tells us that God *created Man in his own Image, in the Image of God created he him*: for the better Explanation of this Text, we muſt conſider the Meaning of the Word *Image*, which implies Something that may be ſeen: ſo if you deny that this *Image* relates to corporeal Likeneſs, you are drove upon the Abſurdity of having it a mental Likeneſs; than which no Abſurdity can be greater; for can mortal Man believe his mental Parts bear any Compariſon with God's? Beſides how can the Word Image be applied to what is only an Object of the Underſtanding and not of the Eye? We can form an Idea of an Image after we have heard or ſeen it deſcribed, as *Moſes* has done the Image of God: we caſt our Eyes on our fellow Creatures, and immediately image to our ſelves the Reflection of our Creator, tho not ſo beautifully expreſſed. *Moſes* mentions the ſeveral Limbs of God, as his Face, Hands, and Back-parts; therefore if God had not a perſonal Form, how could theſe ſeveral Limbs be Parts of him? He likewiſe tells us the Effect of ſeeing his Face in all its ſpiritual and heavenly Glory;

Glory ; ſhould we behold its ſurpaſſing Splendor, it would dazzle our Optics, and pierce the very Organs of Senſe to ſuch a Degree, that immediate Death would follow. He is deſcribed with the Faculties of a perſonal Being, in the higheſt Perfection: if he was ubiquitary, filling all Places with his Being, every Thing in Space muſt be a Part of him: beſides, as he is often repreſented as uttering Words, whence muſt his Words proceed but from ſome Organs of Utterance? Perhaps I am anſwered, it is a Myſtery, an impenetrable Myſtery, and is only the Object of Faith : we may with the ſame Reaſon call upon Faith in our Caſe : and, as Faith and Reaſon are both on our Side, we carry it by a Majority.

Obſerve what an unphiloſophical Inference you make when you ſay that Accidents are attributed to Beings which have Form; for if God has a Form, his being neceſſarily exiſting exempts him from the Accidents to which created finite Beings are liable.

You ſay that God has *no Limitation of Exiſtence in Space.* I conceive it no Diſhonour to God, who is a ſelf-exiſting Being, infinitely powerful, wiſe, and good, to be circumſcribed in his outward Form, ſince he is poſſeſſed of all the divine Attributes belonging to an infinitely perfect Being. *Chriſt*, who was God and Man, had Power to lay down his Life and to take it and raiſe it up again, yet he was in a limited Form, and that the Form of a Man, notwithſtanding this extenſive Power : for had not the Power exiſted even in his Words, beyond the Place where his

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Perſon may be ſuppoſed to ſtand, he could have raiſed neither *Lazarus* nor himſelf from the dead.

Where the Apoſtle calls them Fools for changing the Glory of the incorruptible God into an Image made like to corruptible Man, the Meaning is the ſame as in the Commandment, where we are forbid to fall down before, and to worſhip, any Image.

I ſhall now conſider what you ſay juſt before your Quotation of the Apoſtle's Words, viz. *that it ſeems very prepoſterous, that Man ſhould be repreſented as made in the Likeneſs of God, becauſe of the Reſemblance of his bodily Form or Structure, inaſmuch*, ſay you, *as this is allowed by all wiſe Men to be the more vile, and inferior, Part of the Man, and not only ſo, but that very Part of him which was ſubjected by the Curſe to Mortality and Corruption.* This is of no Force; For that the Body ſhould come under the Curſe without the Soul, or be made ſinful but by it, I cannot conceive: the Soul cannot be made ſinful by the Body, the Body is made ſinful by the Soul, for *it is the Soul that ſins muſt dye*: if the Charge given to *Adam* was given to that Part that was capable of underſtanding, then the whole Man became mortal by coming under Sin, Sin being the Cauſe of Mortality; and Death was the Effect of that Cauſe, ſo what you ſay of the Body bearing no Reſemblance to God, becauſe of it being the more vile Part of Man, is of no Weight ſince the Soul of Man is made vile by Sin as well as the Body; your Reaſon therefore holds equal-

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ly againſt both: at the Reſurrection ſuch as are ſaved will be all like to the Son of God, who in his outward Form was like to us, and who was the expreſs Image of his Father's Perſon; the Likeneſs therefore of which I am ſpeaking muſt allude to the outward Form, which is capable of Immortality and Glory as well as the Soul.

What you ſay of making God in the Form of a Man being *the Foundation of all that Idolatry and Wickedneſs which follow* is ſuch Nonſenſe that ſcarcely deſerves an Anſwer: remember that you ſay it is the Foundation of all that Idolatry which follows: pray what Relation to God's being likened in his Perſon to Man has the raiſing Images to the Virgin *Mary*, St. *Peter*, St. *Paul*, and to great Numbers of other Perſons? In ſhort, tho God is in the Likeneſs of Man, is that any Reaſon why an Image ſhould be made the Object of religious Worſhip? Indeed I am aſhamed to ſee any Man who pretends to write make ſuch ſtrange Sort of Inferences. What you ſay of the Opinions of *Socrates*, *Plato*, and *Antoninus*, is as little to the Purpoſe; for if thoſe great Heathens entertained wrong Notions of the Being of God, what ſignify their Sentiments any more than any other? But as what you ſay of them is Nothing to the Subject in Debate, you might as well have not named them; but perhaps you had a Mind to ſhew us that you know there were ſuch Perſons.

ARTICLE IV.

That God became a Son, and manifeſted himſelf in the Fleſh: and the Scripture Doctrine of the Trinity conſidered.

THAT God ſhould become an Infant is a *Notion*, you ſay, that *ſhocks all* your *thinking Powers*. The only Shadow of an Argument which you advance againſt it is the Difficulty of imagining *that Deity could alter either its Nature, or the Circumſtances or Manner of Exiſtence*: but *could he become a Child*, you will *readily allow*, you ſay, *that he might become an old Man too*. The Word *old* is Nothing to the Purpoſe, and might as well have been omitted: if you intended it as a Joke, I aſſure you it is a very aukward one: but to the Subject.

Firſt, let us conſider that our Saviour does not ſay *before* ABRAHAM *was, I was*, but, *before* ABRAHAM *was, I am*: by which it is plain to me that he uſed that Expreſſion to ſhew that he was the God, whoſe eternal Duration is ſignyfied in that Expreſſion, *before* ABRAHAM *was I am*: in which Senſe he is ſaid by the Apoſtle to the *Hebrews* to be the ſame yeſterday, this Day, and for ever: agreeable to which is his Deſcription of himſelf in the *Revelations*, I am *Alpha* and *Omega*, ſays he, the Beginning and the End, which is, and which was, and which is to come, the Almighty: that this is ſpoke of

of *Chriſt* appears in the ſame Chapter, where he ſays, I am the firſt and the laſt; and in his own Perſon he ſays, *I Jeſus have ſent my Angel*, &c. what can be clearer than that theſe Expreſſions are ſignificant of *Chriſt* as the eternal God: St. *Paul* likewiſe tells us, that *all Things were created by him, that are in Heaven, and that are in Earth, viſible or inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers:* he muſt then be the very God, the ſpotleſs Lamb, the *Meſſiah*, *Emanuel*, or God with us, the ſame which *Iſaiah* mentions, where he ſays, *all Fleſh ſhall know that I the Lord am thy Saviour, and thy Redeemer, the mighty one of* JACOB. Chap. 49. Verſe the laſt: to which I will add what St. *Paul* ſays to the ROMANS, *whoſe are the Fathers, and of whom as concerning the Fleſh* CHRIST *came, who is over all God bleſſed for ever.* Chap. 9. Ver. 5. and ſays our Lord, *when ye ſhall lift up the Son of Man, then ſhall ye know that I am he*; and the Meaning of the Word *he* here is fully explained by theſe Words in St. JOHN, *he that ſeeth me, ſeeth him that ſent me:* and farther, in the firſt Epiſtle of *John*, the laſt Chapter, and 20th Verſe, *we know that the Son of God is come, and hath given us Underſtanding that we may know him that is true; and we are in him that's true, even in his Son* JESUS CHRIST, *this is the true God, and eternal Life.* That there is any Inconſiſtency in Reaſon that God ſhould exiſt in what Mode he pleaſes, without diminiſhing his Purity, you will find difficult to prove: I am demonſtrating, and will venture to ſay do

demonſtrate, that *Chriſt* was the very God, founding my Arguments on thoſe Scriptures which are in Part my Rule of Faith, and the divine Authority of which you ſeem not to diſpute. To the Texts which I have already quoted, I will add theſe from the firſt Chapter of St. *John*'s Goſpel, *in the Beginning was the Word, and the Word was with God, and the Word was God: the ſame was in the Beginning with God: all Things were made by him, and without him was not any Thing made that was made.* Ver. 1, 2, and 3: and afterwards, *he was in the World, and the World was made by him, and the World knew him not.* Ver. 10. *and* Ver. the 14th, *the Word was made Fleſh, and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.* Theſe Expreſſions are ſo emphatical, that Nothing can be more apparent than that the *Word* which was *God* was made *Fleſh*, and dwelt among us, and that was *Chriſt*.

You ſay, if he could become a Child, you will readily grant he might become a Man: I have proved *Chriſt* to be God, making the Scriptures my Criterion in this Argument; let us conſider this Text, *the firſt Man was of the Earth earthly, the ſecond was the Lord from Heaven heavenly:* to whom can the ſecond Man allude but to *God* who was *Chriſt?* Surely it is no harder to conceive that the ſupreme Being, the Creator, ſhould become our Redeemer, by being born of a Virgin, than that a ſecond Perſon being God, exiſting of the ſame almighty Nature, ſhould.

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The ſupreme God is a Creator and Father in one Reſpect, a Son and Redeemer in another, a Sanctifier or Holy Ghoſt in a third: ſo theſe three glorious Titles belong to one true God: he is a Father by Creation, a Son by Redemption, a Holy Ghoſt by Sanctification: which Doctrine of the Trinity is further illuſtrated by theſe Texts, firſt, where it is ſaid, *I will not give my Glory to another*, which, compared with what is ſaid of CHRIST *having all Power both in Heaven and on Earth*, muſt make *God* and *Chriſt* the ſame; and the ſame was that Being who ſaid *beſides me you ſhall have no Saviour.*

ARTICLE V.

That JESUS CHRIST *was God the Creator of the World.*

THO I have demonſtrated this Propoſition in my laſt Article, yet I ſhall here conſider it under a ſeparate Head, as you have made it a different Article in your Objections.

You ſay, *if he was ſupreme God, then, whilſt he was upon Earth, there could be no God in Heaven, otherwiſe there were two Gods.* My only Buſineſs here is to prove from Scripture that *Chriſt* was *God*; and, if the Authority of the Scripture is granted, you can neither expect nor deſire any better Proofs.

God is called *the firſt and the laſt*, by *Iſaiah*, Chap. 44. Ver. 6. *Chriſt* is called *the firſt and the laſt*. Rev. Chap. 1. Ver. 11. Therefore *Chriſt* is *God*.

Iſaiah, ſpeaking of the Coming of God himſelf, ſays, *the Voice of him that cryeth in the Wilderneſs, prepare ye the Way of the Lord, make ſtrait in the Deſert a high Way for our God.* Chap. 40. Ver. 3. Of whom ſays *John* the BAPTIST, *this is he that was ſpoken of by the Prophet* ISAIAH, *ſaying, the Voice of one crying in the Wilderneſs, prepare ye the Way of the Lord, make his Paths ſtrait.* Mat. Chap. 3. Ver. 3. Mark Chap. 1. Ver. 2, 3. John Chap. 1. Ver. 23.

It is ſaid of God, *thy Throne is eſtabliſhed of old, thou art from everlaſting.* Pſalm 93. Ver. 2. *Of Chriſt* it is ſaid, *thy Throne, O God! is for ever and ever.* Heb. Chap. 1. Ver. 8.

I am God, and there is none elſe. Iſa. Chap. 46. Ver. 9. *Paul*, in the 2d Chapter to the *Coloſſians*, ſpeaking of *Chriſt*, ſays, *in him dwelleth all the Fullneſs of the Godhead bodily.*

O! Lord, thou art exalted as Head above all. 1 Chron. Chap. 29. Ver. 11. The ſame is ſaid of *Chriſt by* St. *John.* Chap. 3. Ver. 31.

God is ſaid to be Judge of the World, *Gen.* 18. Ver. 25. *Chriſt* is ſaid to be Judge of the World, 2 *Tim.* Chap. 4. Ver. 1.

I will venture to affirm that the three following Texts are ſo ſtrong, that there is no perverting the Senſe of them to any other Meaning than that *God* almighty and *Chriſt* are the ſame. *I am the Lord thy God, the holy one of*

ISRAEL,

ISRAEL, *thy Saviour*; *I gave* EGYPT *for thy Ranſom*, ETHIOPIA *and* SEBA *for thee.*—— *I, even I, am the Lord, and beſide me there is no Saviour.* Iſa. Chap. 43. Ver. 3. and 11. Here the God of *Iſrael* is pronounced the only Saviour; and the ſame is pronounced of *Chriſt* in the 12th Verſe of the 4th Chapter of *the Acts of the Apoſtles*, where it is ſaid of him, *neither is there Salvation in any other, for there is none other Name under Heaven given among Men, whereby we muſt be ſaved.*

From the Texts which I have here quoted, the ſame Things appear predicated of *God* and *Chriſt*; agreeable to which *Chriſt* often declares in the new Teſtament that the Father and he are one.

As our Saviour ſaid no Man can ſerve two Maſters, ſo juſtly may it be ſaid, that no Man can ſerve two Gods, or believe in two Gods: they therefore who expect Salvation thro *Chriſt* have all the Reaſon that can be to believe that the only wiſe God, the everlaſting Father, came down from his ſpiritual Throne, and, in Fullneſs of Time, became the Seed of the Virgin, and appeared as a mortal Man, like to us, Sin excepted, that he might enter into Death, and, by Virtue of his everlaſting ſpiritual Word, or almighty Decree, quicken and revive the ſame pure Spirit and Body in a far more tranſcendent Condition than before he dyed while he was on Earth: he likewiſe aſcended into Heaven to be Judge both of the quick and the dead; and hereby he performed the Work of our Redemption.

ARTICLE VI.

When CHRIST *dyed* GOD *dyed:* ENOCH, MOSES, *and* ELIAS, *were taken up into Heaven, and left with deputed Power there, while God was performing the Work of Redemption here on Earth.*

YOU ſay, *if God dyed, there was an Effect produced by ſome Cauſe, when, at the ſame Time, no Cauſe can be found equal to that Effect; therefore God could not dy.* You likewiſe afterwards ſay, that *Power cannot exiſt at all without its Subject; but if the Subject be deſtroyed, all Capacity of acting,* &c. *of which the Subject was before poſſeſſed, or all that Power, which could be attributed to it, muſt be deſtroyed alſo.* You *add, that the ſupreme Being cannot communicate any Degree of Power to any of his Creatures, that can leſſen or ſubſtract from his own Capacity or Power.*

I have proved before that *God* and *Chriſt* are the ſame; and that *Chriſt* not only laid down his Life is plain from his own Words, but that in him was the Power to take it up again; *I have Power*, ſays he, *to lay it down, and Power to take it up again.* CHRIST, being *God*, did aſſuredly know that the Power of his Word, which proceeded from him, when in Heaven, and in the State of a Creator and Father, would produce

produce ſo great an Effect as to raiſe himſelf from the dead, after he had gone thro the Office of a Son or Redeemer, according to his own Saying, that *Heaven and Earth ſhould ſooner paſs away than his Word, till all Things were fulfilled:* ſo that this Word proceeded from *Jeſus Chriſt* before he became incarnate, while he was in the State of Creator and Father, at which Time he decreed concerning what was to happen to himſelf when in the Condition of a Son; for the Performance of which, the Prophet ſays, *he ſwore by himſelf, becauſe there was none greater than he:* the Effect therefore, which you object to, proceeded from a Cauſe than which there was none greater. *Enoch*, *Moſes*, and *Elias*, being highly favoured by Heaven, were taken up in a different Manner from the Reſt of Men, to be a typical Repreſentation of the Godhead, while God was on Earth: God inveſted them with his Power; and they being of the Nature of God, and not of Angels, God knew they could not err. Had God came down in the Fullneſs of his Glory, this Earth could not have ſtood before it; he therefore inveſted thoſe whom he had choſen for that great Work with it: and when he humbled himſelf to them, it was to his own Power; for, tho his Perſon was not in Heaven, his Power was there; and it was that Power which he called Father, when he ſaid, *Father forgive them, for they know not what they do.* It is as conſiſtent with Reaſon that *Enoch*, *Moſes*, and *Elias*, whom God took up into Heaven without ſeeing Corruption, ſhould

be

be qualified for ſo great a Truſt, as that any other created Beings ſhould: and you grant that it is not inconſiſtent with Reaſon that God ſhould produce a Being as an Inſtrument not only to make a World, but to ſupport it. The Power with which *Enoch*, *Moſes*, and *Elias*, were inveſted, being infinite, could never become finite, tho the Being poſſeſſed of it might, by Virtue of the Power itſelf, change itſelf awhile. As infinite Power cannot dy, it was by that alone that *Jeſus Chriſt* did truly ſay, *he ſhould raiſe himſelf from the dead:* becauſe finite Power cannot exiſt without its Subject, you unjuſtly conclude that infinite cannot: Nothing can be more certain than that the glorious Perſon of the Deity may be reſident in one Place, and his Power operating in others: by the Power of his Word ſpeaking both Men and Angels are made; and the World ſtands by his Decree alone. He left his immortal Power and Glory in the Heavens above, and brought forth himſelf a pure Perſon here on Earth: it was the everlaſting Power of *Chriſt*'s divine Word, ſpoken before he dyed, which raiſed the God from Death to Life again: if that God, who ſaid *he had Power to lay down his Life, and Power to take it up again*, did not dy, and was bury'd in the Grave, and after the decreed Time of three Days revive again by a quickening Spirit, how can the following Parts of Scripture be Words of Truth? But, as they proceeded from the everlaſting God, the God of Truth, who cannot poſſibly ly, they are ſacred Truths: the Texts which I mean

are

are theſe: *thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thine holy One to ſee Corruption.—He ſpake of the Reſurrection of* CHRIST, *that his Soul was not left in Hell, neither his Fleſh did ſee Corruption.* Acts, Chap. 2. Ver. 27, and 31. *To this End* CHRIST *both dyed, and roſe and revived, that he might be the Lord both of the dead and the living.* Rom. Chap. 14. Ver. 9. *Fear not, I am the firſt and the laſt: I am he that liveth, and was dead, and, behold, I am alive for evermore, amen, and have the Keys of Hell and of Death.* Rev. Chap. 1. Ver. 17, and 18. *The firſt and the laſt, which was dead, and is alive.* Rev. Chap. 2. Ver. 8. As I have proved that *God* and *Chriſt* are the ſame, and that *Chriſt* dyed, the Inference is obvious that *God* dyed in *Chriſt*, if you will allow thoſe Scriptures to be true on which I found my Arguments; and as you do not appear to diſpute the Truth of them, I muſt look on theſe Proofs from Scripture as valid.

What you ſay of the *ſupreme Being* not being able to *communicate any Degree of Power to any of his Creatures, that can leſſen his own Capacity or Power*, is Nothing to the Purpoſe; for we nowhere aſſert that the Power of God was leſſened: his Power ſuffered no Diminution, but exiſted always the ſame.

ARTICLE VII.

Concerning JOHN REEVE'S *and* LODOWICK MUGGLETON'S *Commiſſion, with the Words which God ſpoke to the former on the 3d, 4th, and 5th, of* February 1651, *with ſome Obſervations on them.*

YOU object to *Reeve*'s and *Muggleton*'s Commiſſion in theſe Words: *the Opinions they advanced are wholly inconſiſtent with the Suggeſtions of the divine Spirit, the Spirit of Truth and Order; neither can it be made appear that they had any Commiſſion from God as his Prophets, becauſe they claimed an uncreaturely and inhuman Authority of damning and ſaving whomſoever they pleaſed.*

I hope what I have advanced already is of Force ſufficient to obviate your former Objections: you are to conſider that the Doctrines which I have aſſerted in the former Articles are the Doctrines of *Reeve* and *Muggleton*, and as I have proved them to be conſiſtent with the holy Scriptures, and as thoſe Scriptures are received by us both as divine, theſe Doctrines of *Reeve* and *Muggleton* muſt be allowed to have the Stamp of Divinity on them, as they are conſiſtent with the divine Spirit, the Spirit of Truth and Order. Theſe Doctrines contain a Manifeſtation of God in his three Diſpenſations on Earth: and

and whoever will compare Scripture with Scripture may clearly ſee that the ſame *Jehova* in the Time of the Law was the very ſame *Jeſus* in the Time of the Goſpel; and that which makes the ſeeming Difference between the Father, Son, and Holy Ghoſt, as if they were three diſtinct Eſſences or Perſons, is Nothing but the Appearance of the high and mighty God under a threefold Denomination to the Sons of Men. Under the Law, before his ſpiritual Body became Fleſh, God was called *Jehova*, the high and mighty one of *Iſrael*, the moſt high God, a Man of War, the Lord of Hoſts, I am that I am, *&c.* when he became *Jeſus* in the Fleſh he was called the only begotten Son of God, the *Meſſiah*, the Redeemer, *Immanuel*, the Lamb of God, *&c.* when the moſt glorious God had wrought our Redemption in Fleſh, and was aſcended on high, to his eternal perſonal Glory again, he was called *Holy Ghoſt*, becauſe it is by the Influence of his holy Spirit that we know the Lord *Jeſus Chriſt* as Father, Son, and Holy Ghoſt, were, are, and can be no other, but one undivided glorious Eſſence or ſpiritual perſonal Subſtance from all Eternity; and that ſame Being, as I obſerved in a former Article, is a Father by Creation, a Son by Redemption, and Holy Ghoſt by Sanctification; three Titles and one God.

What I have hitherto ſaid in this Article is to ſhew that the *Muggletonian* Doctrine is Scripture Doctrine: and I ſhall now offer to your Conſiderations ſome Characteriſtics of *Reeve* and *Mug-*

gleton being true Prophets of God: and I will begin, as a proper Introduction, with the Words which God ſpake to *John Reeve*, three ſucceſſive Mornings together, to the Hearing of the outward Ears: in which Words is contained the whole of his Commiſſion.

The Words which *John Reeve* declares were ſpoken to him by God three Mornings ſucceſſively, *Febr.* 3d, 4th, and 5th, 1651.

" I have given thee Underſtanding of my " Mind in the Scriptures above all Men in the " World: look into thine own Body, there " ſhalt thou ſee the Kingdom of Heaven and the " Kingdom of Hell.

" I have choſen thee my laſt Meſſenger for a " great Work unto this bloody unbelieving " World, and have given thee *Lodowick Mug-* " *gleton* to be thy Mouth.

" I have put the two-edged Sword of my Spi- " rit into thy Mouth, that whomſoever I pro- " nounced bleſſed through thy Mouth, he is " bleſſed to Eternity, and whomſoever thou pro- " nounce curſed through thy Mouth, he is " curſed to Eterrnity.

" Again," ſays *John Reeve*, " the Lord ſpake " unto me theſe Words, ſaying, thy Body ſhall " be thy Hell, and thy Spirit ſhall be thy De- " vil that ſhall torment thee to Eternity: then," continues the Prophet *Reeve*, " for a Moment " I ſaw this Hell within me, which cauſed me " to ſay, Lord, I will go where-ever thou ſend- " eſt me, only be with me: theſe were the " Lord's Words," ſays he, " ſpoken to me the " firſt Morning, and my Anſwer to my God,

" being

" being perfectly awake when he ſpake unto
" me, the Lord is my Witneſs, as I was at the
" writing hereof.

" The next Morning," continues the Prophet, " the Lord ſpake unto me, ſaying, go thou
" unto *Lodowick Muggleton*, and with him go
" unto *Thomas Turner*, and he ſhall bring you
" unto one *John Tanee*, and do thou deliver my
" Meſſage when thou comeſt there; and if *Lo-*
" *dowick Muggleton* deny to go with thee, then
" do thou from me pronounce him curſed to
" Eternity: theſe Words," ſays he, " the
" Lord ſpake unto me the ſecond Morning and
" no more.

" The third and laſt Morning", continues he,
" the Lord ſpake unto me theſe Words, ſaying,
" go thou unto *Lodowick Muggleton*, and then
" go thou unto one *John Robins*, a Priſoner in
" *new Bridewell*, and do thou deliver my Meſ-
" ſage to him when thou comeſt there: theſe
" were the Lord's Words," ſays *John Reeve*,
" the third and laſt Morning.

" The Holy Ghoſt," continues he, " beareth
" Witneſs in my Spirit of the Truth of that
" which I ſhall write unto you, that, the firſt
" Words which the Lord ſpake unto me, the
" Words ſpeaking came into my Spirit and Bo-
" dy with ſuch an exceeding bright burning
" Glory of godlike majeſty, that I did not know
" whether I was a mortal Man or an immortal
" God, ſo glorious are the Words of the immor-
" tal God, that the Tongues of Men or Angels
" can never expreſs it! My Body was alſo

" changed

" changed at that Time for a Seaſon in a moſt
" dreadful Manner to behold, of which many
" can bear Witneſs at this Time: the Lord al-
" ſo opened the Underſtanding of my fellow
" Witneſs, and made him obedient with me in
" the Meſſages of the Lord."

The firſt Remark which I ſhall now make is, that *Reeve* does not claim *an uncreaturely Authority of damning and ſaving*, as you ſay he does, and on which you found an Objection: he could pronounce neither Bleſſing nor Curſe, but as God was pleaſed to do it through his Mouth.

Now to the Proofs of the Truth of this Commiſſion. In theſe Words of *Reeve* he and *Muggleton* are ſaid to be favoured by God with an Underſtanding of the Scriptures above all Men: and if their Doctrines agree with this Declaration, we have a ſufficient Proof of the Truth of the Declaration; and I have demonſtrated in the former Articles, that thoſe Doctrines of *Reeve* and *Muggleton* are Scripture Doctrines; from which I conclude that they proceed from one and the ſame Spirit.

Let us now come to the Diſcharge of their Meſſages to the particular Perſons to whom they were ſent: they went to *John Tanee*, who affirmed to them that there never was any perſonal God; he likewiſe affirmed that God could not be confined in the Womb of a Virgin; he alſo ſaid that he could not be a God who ſuffered Death, and, afterwards, was cloſed in a Tomb three Days and three Nights: he denyed that

Chriſt

Chriſt roſe from the dead, and his Aſcenſion into Heaven: he aſſerted that he had a Commiſſion from God, whom he declared to be an infinite Spirit, without any bodily Parts or perſonal Subſtance; his Commiſſion from God, he ſaid, was to lead the Nation of the *Jews* to *Jeruſalem*, to make them the only happy People. This *John Tanee* was the Head of the *Ranters* or univerſal Redemptioniſts, who are now in the World ſpeaking and writing againſt the ſpiritual Myſtery of the immortal God cloathing himſelf with Fleſh in the Perſon of a Man, the Man *Jeſus*: after *Reeve* and *Muggleton* had been with him, he declined, and came to an untimely End.

The ſecond Meſſage on which they were ſent from God was to one *John Robins* then in *new Priſon*, to pronounce a Sentence of eternal Death upon him for his Blaſphemy againſt God. This *John Robins* was the laſt great Antichriſt or Man of Sin, that was to fulfil what is written in the 2d Chapter of the 2d Epiſtle to the *Theſſalonians*. This *John Robins* was by many people worſhipped as a God; they fell upon their Faces at his Feet, calling him their Lord and their God; and he commanded them to mention the Name of no other God but him. This is what *Reeve* and *Muggleton* were Witneſſes of; but, after the Sentence delivered from the Lord *Jeſus* by their Mouths againſt that Prince of Devils in that Age, he was conſtrained to diſown his aſſumed Godhead; and his curſed Deſign came to a ſudden Concluſion, which the Power of the

Magiſtrates

Magiſtrates could not accompliſh. After he heared the Sentence of Death pronounced againſt him for taking the Glory of God to himſelf, he ſpake theſe Words and no more, *It is finiſhed, the Lord's Will be done.* As this Account of *John Robins* is true, the Effect which the Sentence had on him is another Indication of the Reality of their Commiſſion.

After the Delivery of theſe two Meſſages, they were moved, by Virtue of their Commiſſion, to make known to ſome of the Clergy and other Preachers that they had no Commiſſion from God to preach to the People, which ſome of them confeſſed to be true: and they likewiſe aſſured them that, as the ſacred Scriptures were uttered and written by holy Prophets, Apoſtles, and Evangeliſts, who were inſpired by the holy Ghoſt, ſo none can interpret them but ſuch as are inſpired by the ſame Spirit.

They declare from the Lord that they two only were the laſt Men that ever ſhall ſpeak or write by Commiſſion from the true God to the People, whilſt this World endures; and whoever ſhall live to ſee an End of this Commiſſion ſhall ſuddenly ſee an End of this World and the Glory thereof; but that Day and Hour are known only to the everlaſting Father who dwells in *Jeſus Chriſt* bodily.

They farther declare the Form and Nature of God, the Form and Nature of the Devil, the Form and Nature of Angels, and what Condition *Adam* was in before his Fall, and how he happened to fall, alſo what the Glory of Hea-

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ven is, and what Hell is, and their Situation to Eternity.

At the Time when theſe two Prophets aroſe, there was not one in the World beſides themſelves who underſtood any of thoſe Principles which are the Foundation of true Knowledge: but they were choſen by God to reveal thoſe Truths to his choſen People: and I believe it will be allowed by many that if their Doctrines explain and illuſtrate the Scriptures, and open to us the Myſteries thereof, they carry the Marks of true Prophets with them: as they were Men, ignorant of all Languages, can it be ſuppoſed they could write a Book as large as the Bible, with Variety of Matter, and Propriety of Language, containing a rich Diſcovery of divine Truths, without being inſpired? Their Doctrines are calculated for the Happineſs of Mankind here, as well as hereafter; they prohibit the Uſe of the Sword of Steel, and forbid us not only to hurt, but to envy, one another.

Perhaps you will object that they have written many Things not contained in the Scriptures, and for which there is no Authority in any preceding Writings: pray what Books had *Moſes* when he wrote of the Creation of the World? Tho *Chriſt* and his Apoſtles allude ſometimes to former prophetical Writings, yet they ſpoke by Inſpiration of the eternal Spirit only.

If after all I have ſaid you or any other ſhould ask for farther Proofs of *John Reeve* and *Lodowick Muggleton* being true Prophets, and of

 their

their writing by Inſpiration, all I can ſay more is this, if you have the Spirit of the Scriptures no Man can deceive you.

I ſhall conclude with a Prayer of the Prophet *Reeve's.*

" O ! Lord God of heavenly Order, and not " of earthly Confuſion, even for the Glory of thy " dreadful Nameſake, deliver thy redeemed, not " only from exalting the literal Scriptures above " the holy Spirit which ſpake them, but alſo " from diſputing againſt the Myſterioufneſs of " them ; then no Kind of natural Witchcraft, " which bears the Name of ſpiritual Power, " ſhall have Dominion over them for ever ; but " they ſhall patiently wait for their Change by " a peaceable Death, or being ſwallowed up of " Life, through the Appearance of our only " God and Saviour in the Air, with his migh- " ty Angels, to reward every Man according to " his Works: even ſo come Lord *Jeſus*, come " quickly, and make it manifeſt, in the Sight " of Men and Angels, whether thou haſt ſent " us as we have declared, or not.

POST-

POSTSCRIPT.

EXCUSE me, Sir, if I now give you a Summary of the Arguments which I have advanced in the ſeven foregoing Articles, in Confutation of what you have advanced againſt our Principles, by which I think I have aſſerted them by Reaſon and the Scriptures.

Firſt, I have demonſtrated the Eternity of Matter, by ſhewing the impoſſibility of its Nonexiſtence, and that it is conſiſtent with the *Moſaic* Doctrine: I have ſhewed that your Arguments, if I may call them ſuch, againſt the Eter-

nity of it are unphiloſophical and confuſed, and ſupported by no Texts of Scripture.

Secondly, I have proved the Exiſtence of *two eternal Beings* by proving the Eternity of Matter, and ſhewed that you have ſet the Subject in a falſe Light by calling them *eternal active Principles*, which we no-where do: I have ſhewed from Scripture what the Fall of the Angel was, and how it was the Origin of Sin in our firſt Parents, and to whom the Curſe at the Fall extended, and to whom the Promiſe of a future Bleſſing, and thence I have ſhewed who the two Seeds are.

Thirdly, I have ſhewed that God's being in the Form of a Man is no Abridgement of his infinite Power, or eternal Exiſtence, and that what you have advanced in Oppoſition to it is weak, and your Inferences no Way concluſive; and I have proved it to be the Doctrine of the Scriptures.

Fourthly,

Fourthly, I have demonſtrated *God* and *Chriſt* to be one, and that he became Fleſh; that it is evident from frequent Texts in both the old and new Teſtaments I have abundantly ſhewed; and what you advance as philoſophical Arguments againſt it are Nothing to the Purpoſe, if they were really philoſophical inſtead of trifling; for in this Subject the Scriptures only are the Criterion to ſuch as believe in them and *Chriſt:* and I have in this Article explained the Scripture Doctrine of the Trinity, that the three Titles are all belonging to one Eſſence.

Fifthly, I have farther proved that *Jeſus Chriſt* was God the Creator of the World, by comparing ſeveral Texts of the old and new Teſtament together, and by ſhewing, in various Inſtances, that what is predicated of one is predicated of the other.

Sixthly, I have proved that when *Chriſt* dyed God dyed, and that what you

you have ſaid againſt *Enoch*, *Moſes*, and *Elias*, being taken up into Heaven, to anſwer the End propoſed, which was to reſide in Heaven while *Chriſt* was upon Earth, is no Confutation of that Doctrine.

Seventhly, and laſtly, I have related the Indications of the Truth of *Reeve*'s and *Muggleton*'s Commiſſion, and ſhewed that what you have aſſerted to the contrary does, no Way, deſtroy the Credit of it: and now excuſe me, if I wiſh that what I have done may contribute to your embracing the Truth of what is the inward Satisfaction of your Friend and Servant

A. B.

The END.